

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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SIXTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

FROM GREAT SALT LAKE VALLEY, TO THE SAINTS SCATTERED THROUGHOUT THE EARTH.

GREETING:—

Beloved Brethren,—When the Saviour was upon the Earth, and his disciples questioned him concerning the sign of his coming, referring to the Latter-days, Jesus answered them on this wise: There shall arise false Christs and false Prophets, and shall show great signs and wonders: saying, Lo here! and lo there! so that if it were possible they shall deceive the very elect: Go not after them, neither believe them for as the light of the morning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of man be.

Many of the signs and wonders, and false Christs and false Prophets referred to, have already been exhibited, inasmuch that many have declared the day when the Son of man would make his appearance; and many have believed on their testimony and been disappointed; while those who have been filled with the Holy Ghost, by the laying on of hands, having repented of their sins, and received remission thereof by baptism in water, have been watching the gradual progress of the work of the Lord in this last dispensation, which has been like the light of the morning, as it first gilds the eastern horizon, and continues to grow brighter and brighter, and spread farther and farther from the East even unto the West, and so will continue until the whole horizon is illuminated with the clear effulgence of the noon-day

Sun; and the Son of Righteousness shall make his appearance in the midst of his people, according to his own declarations.

The first light of the morning in this age, and the time referred to by the Saviour, was the Angel who had the everlasting Gospel, which was to be preached to all people, preaching and ministering to Joseph Smith, jun., and commanding Joseph to preach and administer to others even as he had received of the Angel; and the light continued to shine and spread, as others believed, on the testimony of Joseph; for they repented of their sins, were baptized by him, and he having received the Holy Priesthood from the Angels, conferred the same Priesthood on the believers; and they in turn went forth proclaiming the same Gospel, administering the same ordinances, calling on all the faithful to gather themselves together, to the upbuilding of Zion, until the light has already been seen in the four quarters of the earth, and is fast being reflected over every nation and people; and this, the Gospel, the plan of salvation, is the true light that must shine from the East to the West—that is, to every nation, kindred, tongue, and people on the earth, before the end will come; and the faithful, the Saints, must be gathered together in holy places, and build Temples and do all necessary works to open up the way of life and salvation to the dead as well as the living,

before they can complete the work which is given them to do in this dispensation and probation.

When the Saints in Zion are sowing and reaping, and building according to counsel, they are causing the light to shine, as emphatically as though they were abroad in foreign nations, preaching and baptizing for remission of sins. All things needful to be done, are but parts of the great whole, which must all be accomplished before men will be prepared to be restored back again into the presence of the Father; and while we again have the pleasing privilege of communicating with our friends scattered among the nations, we know not how we can with more interest, or render our Epistle more useful, than by devoting a portion to a continuation of the history of things as they do and have existed since our last letter—which is only a reflection of that light which eventually must illuminate the world; for the works of the righteous, like gold, and silver, and precious stones, will remain when time is swallowed up in Eternity.

The Railway from this City to the mountain, was surveyed early in the season, and partly graded; and a considerable share of the timber and rails are on the ground. When the harvest approached, the work was suspended for want of labourers, but will be resumed as early as possible. The walls of the basement story of the Seventies' Hall are in progress, and the walls of the Tithing Barn are completed; also the walls of the joiners' and paint shop, and planing and slitting machine, one hundred and forty by forty-five feet on the Temple Block, preparatory to building a Temple, though all the public works have been hindered for the lack of lumber, materials, and labourers, and the lack has been occasioned by a majority of the brethren's neglect to pay their tithing, both at home and abroad. It mattereth not were the Saints reside in relation to this principle, it is their duty to devote one-tenth of their property, when they come into the Church, and afterwards one-tenth of their income, for the support of the public works—for the building of Temples and other necessary purposes; and if they do not tithe themselves, they have no claim to the blessings and endowments that will flow to the faithful through that medium.

A tithe of the tithing due from the Saints, promptly paid, would have enabled us to enclose the Temple Block, as we had

anticipated, preparatory to commencing the Temple another season; but for lack of means, the plat remains open, and the commencement of the building must continue to be suspended. It is time that the Saints understood, and it is the duty of all Elders and officers, and especially the Bishops, to instruct the Saints, that the paying of their tithing is a prominent portion of the labour which is allotted to them, by which they are to secure a future residence in the heaven they are seeking after. To be prepared for a Celestial Heaven, they want the blessings of a Terrestrial Temple, builded to the name of Israel's God, and without these blessings they cannot be prepared for the greatest glory; and should any one succeed in passing through the Temple, and receive all the blessings and endowments offered to any, that person never having tithed for the building of the Temple, or other public good, would have to hear the words of Jesus—enter in at the door, and he that entereth not in at the door, but climbeth up some other way, the same is a thief and robber; and the House of the Lord is the door to those who help to build it, but those who have the opportunity and do it not, the words of the Saviour remain true, if they enter therein; and from henceforth the living may not expect the blessings of the Temple unless they help to build it. Your tithing we value not, only as it affects your salvation, and the salvation of the dead.

The Council House is completed. The Tithing Store House is in progress of finishing, and will be ready to be occupied the coming winter, for the several purposes designed, instead of a joiners' shop as hitherto. The foundation of a Tabernacle, on Temple Block, one hundred and twenty-six by sixty-four feet, is nearly completed, and we expect the building will be completed this Fall. The Deseret Pottery is in successful operation, some good light yellow ware was drawn from the kiln, June 27th, and white ware is soon expected. It is anticipated that the Valley materials for making crockery and china ware, will be equal to any other place; and that the Pottery will soon be able to supply this market. Good potters are wanted. A carding machine is in operation and doing extensive business in this Valley; also one in Utah, and others in progress.

There are four grain and five saw mills

in operation, or nearly completed in Great Salt Lake County; also two grain and two saw mills in Weber County; one grain and two saw mills in Davis County; two grain and three saw mills in Utah County; one grain and two saw mills in San Pete County; one grain and one saw mill in Iron County; and one saw mill in Tooele County; and an increasing desire and exertion to promote domestic manufactures prevails throughout the territory.

We have visited the various counties and settlements generally, this season, and found the Saints industrious and prosperous, extending their farming operations as far as possible, and preparing food for the brethren who are coming hither. The harvest will be abundant for all who will have occasion to eat thereof, though many fields have suffered by the drouth; the mountain streams having been unusually low this season, and help scarce at the time most needed for irrigation. Harvesters are much wanted, and more thrashing machines, and labour-saving machinery of all kinds could be used to great advantage in our midst.

A High Council was organized at Manti, San Pete County, April 30th. Isaac Morley is Patriarch of that Stake of Zion. Chalk, stone-coal, salt, and iron ore, abound in the region of Iron County; also a substance resembling white clay which answers a good purpose as a substitute for soap. We decided on locations for settlements on Salt Creek, in Jewab Valley, and Corn Creek, in Parowan Valley, between this and Iron County, and companies will leave immediately after conference to form those settlements.

The birth day of the nation, July 4th, was celebrated by the citizens of this Valley, in a most patriotic manner, on the banks of the Great Salt Lake, about twenty-four miles from the city, attended with every expression of joy and gladness, that could flow from the hearts of a free and virtuous people.

The 24th of July was celebrated as the Anniversary of the entrance of the Pioneers into the Valley of the mountains, and in this, much interest was added over former celebrations, by the appearance of the Pioneers in the procession, each carrying the tools, or emblems of tools, utensils, and implements used by them on their route, and after their arrival, even to sheaves of grain, the products of their labour. The remembrance of this day is

sweet to the Saints, as was the passover to ancient Israel; and the demonstrations of gratitude and thanksgiving on the Anniversary were pure, virtuous, holy, and without alloy.

Several depredations have been committed by the Indians during the summer, mostly in Tooele Valley, where it is computed that more than five thousand dollars worth of cattle and horses have been stolen, and mostly killed or destroyed. So great was the destruction of property, that annihilation of the settlement seemed inevitable, unless the savages were met and resisted; which resulted in the death of one white man and a few Indians, which produced a cessation of thefts for a season. Some minor thefts have been committed in other settlements, though, in general, the Indians about the settlements, have neither the disposition or courage to fight the settlers.

A band of Indians, living on the Muddy, between Iron County and San Diego, appear more hostile of late, and no doubt killed brother Isaac Brown, when on his return from California last Fall. The Indians on St. Mary's River, have committed many depredations on travellers the past year; and, as is supposed, killed eight emigrants about one hundred and fifty miles north of this, a few weeks since; and the California Mail, which was expected here ten days since (Sept. 4.) has not been heard from.

Elder Orson Hyde arrived in the Valley, on the 17th of August, direct from Kanesville, accompanied by Elder Carington and a few others, all of whom were robbed and plundered by the Pawnee Indians. During the great amount of emigration from sea to sea through the mountains, the Indians have received some insults and abuses which they are sure to resent, and the Saints and others who may have occasion to pass through these tribes referred to, will do well to be prepared to act on the defensive.

Doctor John M. Bernhisel, and the Hon. A. W. Babbitt, returned to this place on the 19th July, accompanied by several officers of the United States Government for the Territory of Utah, which was chartered last September, and the General Government having now received this territory into their fostering care, the citizens will be relieved of many burdens, hard to be borne by them in a new country to which they were compelled to immi-

grate, while destitute of many of the comforts of life. Dr. Bernhisel, was appointed by the President of the United States, Special Agent to expend an appropriation of five thousand dollars, granted by Congress for the purchase of a library for Utah; which appropriation he expended by selecting books in the eastern cities, during the past winter, and the library is now on the way to this place. Many gentlemen in the States, through the solicitation of the Doctor, have donated books, magazines, pamphlets, maps, and papers, which will add greatly to the value and interest of the Utah Library, and elicits our warmest thanks. Dr. Bernhisel was unanimously elected delegate to Congress by the Territory on the 4th of August, and on the 1st of September, left in the mail coach for Washington City—the same day that a commencement was made to lay the foundation of a State House on Union Square in this city, towards the erection of which Congress has appropriated twenty thousand dollars.

The Valley is well supplied with a general assortment of merchandize at the present time; but the exportation of cash having been far greater than the importation the past year, it is to be feared that many articles will remain unsold, which might be used to advantage, were the circulating medium suited to foreign markets in the possession of those who would like to purchase. Shingles are now extensively manufactured, and would be very extensively used could nails be procured, but it is not supposed that one-half, and probably not one-fourth enough of shingle nails will be brought this season to supply the market; and the present prospect is, that many buildings will have to be delayed, before another market season, for lack of assorted nails. If a company of brethren could be formed in England, Wales, Sweden, or any other country, to come and make Iron from ore (magnetic ore of the best quality) and machinery for rolling, slitting, and cutting nails, and drawing off wire, it would be one of the greatest auxiliaries for advancement in building up the vallies of the mountains; and the presiding elders in those countries are instructed to examine this subject, and forward such a company with the least possible delay.

School houses have been erected in the wards generally, and schools have been in operation the present season. The pa-

rent school has been suspended a few weeks, for lack of a commodious room; but a house is in progress of erection for its accomodation, and the School will be resumed the coming winter. A portion of the wall around the University land is completed, and a portion has been delayed for want of labourers, a difficulty we often meet with, and which might be avoided, if a few score of thousands of the Saints who are abroad, would rise up in the name of Israel's God and come home and help us to do what is required at our hands, and it is as much the duty of the Saints to gather, as it is for sinners to repent and be baptized for the remission of their sins, and every Saint who does not come home, when he has an opportunity, will be afflicted by the Devil. And why? If you will stay on the enemy's ground after you have had a chance to escape, that enemy will claim and exercise power over you; while your faith will fail, because you have been disobedient to the counsel to gather yourselves with the faithful unto holy places, where the Holy One of Israel presides in the midst of his people, and where the power of Satan is destroyed, broken, or brought in subjection; therefore, if you shall tarry after a way has been made for your escape, and lose your life, or the lives of your household, or your property, whose fault will it be, and whose loss? You must bear it.

Seth M. Blair, Esq., and President Joseph Young, are each preparing mills and presses in our City, for the purpose of extracting the juice of the Beet, of which many have been raised this season; and although we wish them success, and anticipate that they will do much to abate the scarcity of saccharine matter for culinary purposes; yet we know of no one in our midst who is sufficiently versed in refining the beet juice to make a perfect article of sugar; but we expect this lack of information will soon be overcome by their experience, and also by the early arrival next season of a company of manufacturers from France, as we are informed by letter from Elder Taylor. We are also informed from the same source, that a large company of woollen manufacturers, will come at the same time, from the same country, bringing all the necessary machinery and the best of sheep, all of which are much needed here; and we hope that nothing will interfere to hinder the arrival of those companies against our next Beet and Wool

crop. A small woollen factory is already in progress of erection in our Valley, and there are many sheep here, but thousands more are wanted.

Experiments at tanning hides, and making leather, have, as yet, been very limited in the Valley. Much leather is needed in this country, and many thousands of the best hides have rotted or been wasted, for want of sufficient help to erect tanneries, and convert those hides into leather. There are plenty of materials containing Tannin to prosecute the business to advantage, and prevent the necessity of heavy importations at an enormous expense; and if some of the brethren who are tanners, would come home and attend to their calling here, they would receive the blessing of many souls. Some attempts are now making at this business, but more help is wanted. Brethren, the harvest here is great, but the labourers few.

We have made arrangements during the past year, with a gentleman in Wisconsin to come hither for the purpose of manufacturing paper. Report says that he is on the way, and we hope to see him here this Fall.

Books, papers, and every medium of intelligence through the press, are unusually high at this place, owing, in a great degree, to the heavy transport, which will be remedied to a great extent when the rags in the Valley can be converted into paper. A large printing press has recently arrived, and all necessary materials for a respectable newspaper, and a small bookbindery, all of which will probably be brought into requisition the coming winter.

The Warm Bath House has been open to visitors through the season. Excellent salt is made by boiling 3 to 1 of the Lake water. Good lime is burned in Red Butte Canyon. Plaster of Paris is dug within two miles of the City, and is much used at the pottery, and for finishing houses. The Saleratus from the lake, four miles east of Independence Rock, is much used in the Valley, and the Saints will do well to bring what they can when they come; and the Borax from the lake, west of Independence Rock, would be much used by our mechanics if they could get it.

The Church Pasture on the north of the city is fenced; and the farm for the benefit of the poor on the west of Jordan, is nearly surrounded by a ditch. Many houses and other buildings have been erect-

ed in the City and country, this season, and many more would be if materials and labourers could be procured.

Ogden, Provo, Manti, and Parowan cities have organized under their respective charters, and are governed by municipal law. The nights have been warmer than usual the past three months; winds more frequent and stronger than common in the Valley; and there was a frost on the low lands on the night of the 28th of August.

The United States Mail leaves Great Salt Lake City, and Independence, Missouri, on the first of each month, exchanging at Fort Laramie. Also the mail leaves Sacramento and this place on the first of each month; and a mail is exchanged between this and Dallas in Oregon, once in two months. We have a weekly mail from hence to San Pete, and a semi-weekly from hence to Brownsville. A post-office is established at Parowan, Iron county, but no mail route is yet established between Payson and Parowan; though at the next session of Congress we anticipate the establishment of a post route from hence to San Diego, passing through Parowan, which route will be passable at all seasons of the year.

A post-office is established at Honolulu, Oahu, Sandwich Islands, and letters post paid to San Francisco, will be forwarded every opportunity. A letter from Elder Hiram Clarke, President of the Sandwich mission, dated Honolulu, January 27, contains our latest intelligence from those islands. Elders Clarke and Whittle were stationed at Oahu; Elders H. W. Bigler and Thomas Morris at Morokai; Elders John Dixon and William Farrer, at Rana; Elders Hawkins and Blackwell at Hawaii; and Elders Cannon and Keeler at Maui; having entered on their respective labours about the 20th of December. There are many whites on those islands, but they have little regard for gospel privileges. The natives, generally, can read and write, and are under the influence of missionaries whose policy it is to keep the natives in subjection to their theories by personal influence, and by means of the press, which issues a weekly paper. Three or four editions of the Bible have been issued in native Sandwich, which in the end will prove a blessing to that people. No special and direct communications have been received concerning Elder Addison Pratt and the mission at Society Isles,

since his return thence, or from the other missions, in and about the Pacific, though report says the work is very prosperous in Australia, and other places in that region.

By the STAR of July 1st, we learn there were forty-two conferences, composed of 642 branches of the Church in the British Isles, and 3874 Elders and Priests, and more than 32,000 members, and the Gospel is continuing to spread, and believers to multiply faster than ever. Near 1000 have emigrated the past season, and fifty were baptized on board the ship *Olympus*, on its passage from Liverpool to New Orleans; Elder William Howell, presiding. Elder William Burton, of this city, died at Edinburgh, last March. This is the third death among the American Elders while on the British Isles, and the fourth of all that have died on foreign missions in this dispensation. Elder Flanigan died at Birmingham at a previous date, and Elder Barnes some years since. Elder Hanks died at sea, on his passage to the Society Isles, in the year 1843. The London conference numbers over 3000, and is receiving more than 100 per month by baptism.

In Italy the work is gradually progressing, under the Presidency of Elder Lorenzo Snow, and the deep-rooted tradition of ages is beginning to give place to sober reflection and the light of truth. Elder Snow is translating (if not already completed,) the Book of Mormon into the Italian language. The Waldenses are beginning to look after the truth; and Switzerland is becoming glad in the hope of Eternal Life. Elder John Taylor is in France, preaching and translating the Book of Mormon into French, though probably the translation is complete, before this, and the prospect is flattering in that country. Elder Erastus Snow continues his labors in Denmark, and has translated the Book of Mormon into the Danish language, so that, that most important of all Books, to this generation, may now be read by the greater portion of the inhabitants of the earth, in some language with which they are familiar. Much opposition has been manifested towards the Gospel in Denmark and adjacent countries; yet the truth has triumphed and will prevail, and Satan will continue to oppose, and fight until he is bound; and that opposition is good to prove the faith and integrity of the Saints;

and that is one reason why it is necessary there should be a Devil, even to prove men, and make manifest who the righteous are. Miracles are wrought, the sick are healed, the lame leap, the poor have the Gospel preached to them, and God is with his Saints. The Gospel has recently gone from Germany to Iceland.

At no time since the proclamation of the Gospel in this age, has the Church been in a more prosperous state, than at the present. At no time have the Saints been more ready to follow counsel, and do those things which are required of them, and God is blessing them on account of their obedience; and yet there is room for improvement, or advancement in everything that is good; and that man who does the best he knows how to-day, should so continue to live in the exercise of faith and intelligence, which will produce good works, that he shall know more, and be ready to carry that knowledge into practice, so as to be better and more useful to-morrow; and so on, from day to day, till he is prepared to enter into the presence of the Father. If men would be great in goodness, they must be intelligent, for no man can do good unless he knows how; therefore seek after knowledge, all knowledge, and especially that which is from above, which is wisdom to direct in all things, and if you find any thing that God does not know, you need not learn that thing; but strive to know what God knows, and use that knowledge as God uses it, and then you will be like him; will see as you are seen, and know as you are known; and have charity, love one another, and do each other good continually, and for ever, even as for yourselves.

But if a man have all knowledge, and does not use it for good, it will prove a curse instead of a blessing as it did to Lucifer, the Son of the Morning. If a sinner is advised to repent, and be baptized for remission of his sins, and does it not, it will prove to his condemnation instead of a blessing, and he cannot receive the laying on of the hands of the Elders for the reception of the Holy Ghost. If a Saint who has received the Holy Ghost, is counselled to gather with the Saints, to come home, and he neglects to come, he has no further claim to the blessings promised unto the faithful, who obey all the commandments; his light becomes darkness, and remaining in this state, where God is he cannot come, for the ordinances

in the house of the Lord, in Zion, and her Stakes, are as necessary for a full salvation, as baptism is for a partial salvation; and the voice of the good Shepherd is to all Saints, even to the ends of the earth; "gather yourselves together, come home; and more especially to the Saints in Pottawatamie, the United States, Canada, and the British Isles; *come home!*"

O ye Saints in the United States, will you listen to the voice of the good Shepherd? Will you gather? Will you be obedient to the heavenly commandments? Many of you have been looking for, and expecting too much; you have been expecting the time would come, when you could journey across the mountains in your fine carriages, your good wagons, and have all the comforts of life that hearts could wish; but your expectations are vain, and if you wait for those things you will never come, you will leave your carcasses to rot in the midst of the Gentiles, and your faith and hope will depart from you.

How long shall it be said in truth "the children of this world are wiser in their generation than the children of light." Some of the children of the world, have crossed the mountains and plains, from Missouri to California, with a pack on their back to worship their god—Gold. Some have performed the same journey with a wheel-barrow, some have accomplished the same with a pack on a cow. Some of the Saints, now in our midst, came hither with wagons or carts made of wood, without a particle of iron, hooping their wheels with hickory, or raw hide, or ropes, and had as good and safe a journey as any in the camps, with their well wrought iron wagons; and can you not do the same? Yes, if you have the same desire, the same faith. Families might start from Missouri river, with cows, hand-carts, wheel-barrows, with little flour, and no unecessaries, and come to this place quicker, and with less fatigue, than by following the heavy trains, with their cumbrous herds, which they are often obliged to drive miles to feed. Do you not like this method of travelling? Do you think salvation costs too much? If so, it is not worth having. Sisters, fifty and sixty years old, have drove ox teams to this valley, and are alive and well yet; true they could have come much easier by walking alone, than by driving a

team, but by driving the oxen, they helped others here; and cannot you come the easier way? There is grain and provision enough in the Valleys for you to come to; and you need not bring more than enough to sustain you one hundred days, to ensure you a supply for the future; and let those who are coming with teams and have the means, bring nails, glass, paints, oils, wire No. 9; osage, orange, and other choice seeds, and such articles as are most needed in a new country, to exchange with the brethren here for bread; and start earlier than usual, even as soon as teams can possibly be supported on the prairie, so as to avoid the spring rains and floods, and be here to assist in harvest.

Dispense with all useless rubbish on the journey, and provide young stock of the best quality, so far as you are able to bring any; and silver instead of gold, for change is scarce, and silver will be more useful. The funds for the emigration of the poor are continually increasing, by the exertion of the Saints in the Valley; and it is the duty of Saints in the States, and other places, to add to those funds according to their ability. President Orson Hyde will return to Kanessville this Fall, and make preparation to remove his family to this place the ensuing season. Elders Ezra T. Benson, and Jedediah M. Grant, will repair to Kanessville, immediately after Conference, and superintend the emigration the coming season. They are sent expressly to push the Saints to the Valley.

Elder Woodruff will remain at this place at present; also Elder George A. Smith, unless circumstances shall occasion his return to Iron County. Nothing definite has been heard of Elders P. P. Pratt, Amasa Lyman, and Charles C. Rich, since they passed Little Salt Lake last spring; though the papers report their arrival in California with one hundred and forty wagons, and it is supposed that Elder Pratt is pursuing his mission on the islands and coasts of the Pacific; and that Elders Lyman and Rich are making a settlement in California, between this and San Diego, and gathering the Saints thereto, and that they will appoint missions to the Elders as the Spirit shall direct. They are also instructed to extend settlements towards Iron County, at every desirable point, with as little delay as possible. Elder Orson Pratt is on the way from the States; and about five hundred

wagons, mostly of the Saints who are emigrating to this place; but they started too late, were hindered by heavy rains and floods, and it will be very late before the last camp will arrive.

By recent communication of President F. D. Richards, of England, we learn that the prospect of immediate emigration of the European brethren to San Diego, as we had anticipated, is in no wise flattering, there being no regular shipping from England to that port; therefore Elder Richards will continue to ship the Saints by way of New Orleans to Kanessville, as hitherto, only be particular to start them earlier in the season, so that they can be at Pottawatomie in season to build their hand-carts, and walk or ride over the mountains as they may have means, before snow falls. Many of the English brethren and sisters think it a trifle to walk fifteen or twenty miles to hear preaching on the sabbath, and return home at evening, and then stand at their labor the remainder of the week; and can they not walk twenty miles per day for fifty days, for the sake of getting to their Fathers's house; to the home of the Saints in the Valley of the mountains? Some may have teams, some cows; they can kill buffalo, and other game by the route, and when weary, rest a day, if the Sabbaths are not long enough; and cannot they fare as well as ancient Israel, when journeying toward Canaan? They were travelling forty years, but the Saints can walk from Kanessville here, in twice forty days, and harm no one. Now is the time for the Saints to come, except such as are counselled to tarry and preach, and the like, and they who can come will never find a better time. If some of the Saints would bring shepherd dogs, they would be of great use in the Valley; shepherds are needed here.

Elder Richards will also appropriate so much of the Emigrating Fund in his possession, as may be necessary to forward two ship loads of the Saints to Kanessville, where they should be in April, ready to prepare for their journey over the mountains. Let your selection be made in wisdom, having regard to those who are faithful, and have borne the burdens in the heat of the day; and also in some measure to their professions or trades, according to our need of the various mechanic arts, as we have suggested, and your information of circumstances here

shall prompt; committing them to the care of agents, wise men, who will receipt for all moneys, and will take receipts, before landing, of every individual, of the amount he has been helped by the funds, with a promise to refund the same as soon as he can procure the means; and let each company remain together until they arrive at this place, when it shall be told them what to do.

Start no more Saints on account of the Poor Fund, than you forward means, by the Agents in charge, to see their respective companies safe through to the Valley. And let no funds go into the hands of those who are helped, but let all moneys expended be paid out by the Agents, for passage, provision, and such things as are indispensable; taking receipts of all in the harbour of New Orleans, and also at Kanessville; and let all those receipts, funds on hand vested in oxen, cows, or other property in the hands of the Agents, or in use of the company, be reported at our office immediately on arrival. It is expected that every person assisted by the Fund, for the emigration of the poor, will help themselves to the utmost of their ability; and not one bring stores of merchandise, to the expense of another's tarrying behind. No! let him who has chests of goods, or money, pay his own passage, and let those be helped who cannot help themselves, or, but in part; and many can furnish every necessary thing but their passage money, and many, a portion of that. If those assisted by the Poor Fund expect to ride in carriages and wagons over the mountains, the number you can forward will be very small; but if they have faith to walk through, a few teams loaded with flour, will make a multitude comfortable, and many can be removed at little cost. The funds now on hand amount to more than 13,000 dollars, raised almost entirely in the Valley; and if the Saints in England and other places shall be as diligent the coming year, in donating to the Fund, as have the Saints here, a great ingathering may be expected to follow.

The semi-annual Conference of the Church commenced at the Bowery in this city, Sunday, Sept. 7th, at 10 a.m., and continued from day to day, till Wednesday, the 10th instant, when it adjourned to the 6th of October next, to meet at the same place. President Brigham Young presided during the Conference, which was

composed of a vast assembly of the Saints, from all the settlements; and the various proceedings were marked with strong feelings, in preachings, teachings, testimonies, and in sustaining all the general authorities of the Church, as they were last April, except Lewis Abbott, deceased, and Elisha H. Groves, removed to Iron county, and William Snow and Winalow Farr, were appointed to fill the vacancies in the High Council. Nathaniel H. Felt and John Banks were appointed Presiding Travelling Bishops, to travel in the Church and among the branches, counselling the Bishops and seeing they are faithful in their calling, in gathering tithing, and causing it to be forwarded to the general office—in keeping correct accounts, and they settle with the several Bishops from time to time, and report the same to the Presiding Bishop.

E. T. Benson, and Jedediah M. Grant were appointed agents to gather the poor, and President Orson Hyde's agency was continued. Elders Samuel W. Richards, Willard Snow, Abram O. Smoot, Dorr P. Curtis, and Vincent Shurtleff, were appointed missions to the British Isles, and Daniel Carn, to Germany. President John Young, received a mission to Ohio, to preach the gospel and gather the Saints, and Elder John L. Dunyon to preach the Gospel in the States. The conference voted to observe the words of wisdom, and particularly to dispense with the use of tea, coffee, snuff, and tobacco, and in this thing as well as many others, what is good for the Saints, in the mountains, is good for the Saints in other places, and if all who profess to be Saints would appropriate the funds lavished on luxuries, and articles unwise to use, to the benefit of the public works, we would soon see another "Temple of the Lord."

The conference also voted to commence anew the tithings and consecrations; and that within thirty days, each Saint should make a consecration of one-tenth of his property, and one-tenth of his interest or income ever after, and that all who will not thus tithe themselves be cut off from the Church.

A fire is kindled in the earth, and who shall quench it? A light is shining, and who shall extinguish it? The nations of the earth are fearing and trembling; the fire burns and the light dazzles, but they know not what to make of it. God has set his hand to restore Israel, and save the remnants of Ephraim, but they know it not. The oldest and most powerful governments are shaken to their centre, and kings know not the cause. The way is fast preparing for the introduction of the Gospel into China, Japan, and other nations, which for ages have sat in darkness, and stood aloof from celestial science and foreign intercourse; and it is the business of the Twelve Apostles to fill every open door, and push to the right and left with the horns of Joseph, until every heart shall feel; and blow the trumpet of salvation till every ear shall ring with the glorious intelligence, that there is a God in the heavens, who guides the destinies of all men, and who would that all men should come to the knowledge of a crucified Saviour, and be saved.

Brethren, pray for us! Sisters, pray for us! Be humble, prayerful, watchful, diligent, and persevering in every good word and work, and in the end you shall overcome all evil, and sit down with us in our Father's kingdom. Elders of Israel, lift up your voices like trumpets; open your mouths wide, and proclaim salvation to all the meek of the earth, and you shall bring many souls to Zion.

It is our wish to see all the members of the Quorum of the Twelve Apostles, at the General Conference in this city, on the 6th of April 1853. And we hope the brethren will be able to arrange the affairs of their various missions in such a manner, that no injury will be sustained by the Saints, while they shall spend a little season with us in council. And we pray God, the Eternal Father, to bless the Saints throughout the earth, in the name of Jesus Christ. Amen.

BENJAMIN YOUNG,

HEBER C. KIMBALL,

WILLARD RICHARDS.

Let no young man expect success or prosperity who disregards the kind advice and pious instructions of his mother. What can be more consoling and heart-cheering in severe affliction than the fond recollection of a pious mother's prayers and tears, poured forth and shed in infancy for her beloved offspring?

The Latter-day Saints' Millennial Star.

JANUARY 15, 1852.

THE Sixth General Epistle, contained in the present number of the STAR, will be found by all the Saints to be of vast interest and importance, not only as containing accounts of the great prosperity of all the settlements of the Saints in the Vallies of the mountains and elsewhere; but as setting forth the designs and purposes of the Church in future, in reference to the advancement of its interests in Zion, and as designed to take effect with the Saints abroad, especially those in the British Isles. The bold, extended, and energetic spirit breathed forth through every sentence of it, is none other than the inspiration of the Holy Ghost, enlarging, opening up, and clothing with power the counsels of his servants, for the welfare of his people, the gathering of his Elect, and the establishing of Zion. Happy will it be for every Saint on this side the Atlantic, who keeps pace with the work of God, and walks in the light as it continues to shine forth with increasing strength and glory from Zion's Hill. And we take the present opportunity to advise some of our brethren to brush up their ideas a little, particularly those to whom we are obliged to write once, twice, or three times before we can obtain the co-operation or information which we publicly call for in the STAR; as for instance, last June, more than six months ago, we called for the names and addresses of the various Branch Treasurers of the Perpetual Emigration Fund, and have not got them all yet; again, twice a-year we give due notice in the STAR to the Presidents of Conferences, to send in their semi-annual reports by a specified date, the latest proper hour for the paper designed to contain them to go to press; but instead of receiving them all promptly when the time arrives, we are deficient of several, and must write again for them, which detains our business other two days; and then not unfrequently do we get a report which contains items not wanted, and which does not contain the items needed, although each particular item required was specifically stated in the published instructions. These circumstances are merely mentioned as a few of the instances which *too often* occur. It is the duty of every officer of the Church throughout the British Isles to know, as soon as he can read the STAR, what instructions are contained in it that have any bearing upon his duties, and if there is anything which is not quite clear, he should communicate immediately with his President, and come to a proper understanding of it, that he may be able faithfully as a minister of righteousness to perform his duties to the Saints, and not wait till an emergency requires counsel, and behold he has no counsel to give; such are like bruised reeds for the people to walk with, and often those who lean upon them are thrust through with sorrows. Such can never become Pillars in the Temple of the Lord. Let those who make their duties to the Church secondary, and matters of convenience, be removed from their stations, whether they are Presidents, Secretaries, or Treasurers; and let men be appointed who can and will make it their first business from the heart to magnify their callings by faithfully performing the duties of their office. Upon such the people of God can lean with security for support, and find them a tower of strength in the hour of need, and like springs of living water in the desert to quench the parching thirst of the fainting pilgrim.

When general counsel is given upon any matter through the STAR, the Saints should apply to the President of their branch, if anything unusual occurs relating to the subject; and if the matter is too difficult for him he can apply to the President of the conference, and if he is not prepared to give an answer, he can refer it to the

Presidency in Liverpool. We know full well by our own experience the diffidence that exists in the mind of a man to give counsel upon important matters, when he sees and feels that his fellow-beings hang upon his words for life and salvation; but, brethren presidents, this is according to the order of your calling, and the power of your ordination, that you should bear a part of the vast responsibilities connected with the building up of the Church, and the gathering of the righteous; therefore shrink not from your duty, but seek diligently the counsels of the Spirit, and you will find that your words will be sanctified of God, to the best interests of his people over whom you are called to preside; your confidence in the dictates of the Spirit will increase, until the spirit of revelation will so abound in you that nothing shall be too difficult which shall be laid upon you to perform. Therefore let every man stand in his lot and place, and be faithful in all that is committed to him that he may bring forth fruits of praise, and be able to endure unto the end.

As will be seen by the General Epistle, but more especially by the Epistle to the Saints in Pottawatamie, the special counsel of the First Presidency to the Saints in that region, and in St. Louis, is to leave forthwith, and get themselves to the Valley; therefore none of the Saints in Britain are counselled to go to America, except such as have *money and faith* sufficient to take them through to the Valley the same season. All persons who have families associated with them on this journey, and who design to go this year, should have not less than £20 a-piece when they leave their homes to secure their passage through; but young and single men, if they have £10 to start with, may go to Pottawatamie, and work their way through with the companies from that place. All persons and families having £20 each, and intending to go this winter, should be ready to leave in the ship which will sail in the early part of February, in order to have time at the Bluffs to perpare teams, wagons, provisions, &c., for the trip over the plains.

Although emigration is again opened on the *old route*, it is not opened on the *old plan*. Let those only leave England who can go *through* either by their own means, or by the means of the Emigrating Fund. St. Louis is a very unhealthy place in the summer time, and there are many there who might have gone on, but thought to stop and get prepared to go more comfortably, and have either lost their lives or some of the members of their families; or what is still worse, lost the Spirit, and denied the faith. St. Louis is also the residence of many, very many, who have become reprobate concerning the faith at different times, who finding themselves unable to practice their wickedness among the Saints in Nauvoo, Winter Quarters, Pottawatamie, and some even from England, who have been cut off for their transgressions while crossing the sea, have naturally enough concentrated in that city, until it has become as the slop pail receiving that refuse portion of the human family, of whom the Saviour said, having lost their savor, they were good for nothing, but to be cast out and trodden under foot of men. For these reasons the Saints should no longer make that the place of their rendezvous.

The British Conferences have contributed about One Thousand Pounds sterling to the Perpetual Emigration Fund, about one-third as much as the Saints in the West have given; but sufficient, however, to make a commencement which will make all the Saints glad, and send forth a new ray of light and hope to all the poor of God's people. Now is the day of choosing, we have furnished each President of a Conference with the number he is to choose from his Conference, according to the amount donated by the various Conferences; and they will, according to our instructions and the spirit of the General Epistle, select those most advisable to go for the several reasons assigned. Let none feel uncomfortable if they are not selected first, for but a very few can

go this winter, as the Fund is small. As soon as the Presidents have made their selections, they will immediately forward their names, ages, occupations, and deposits, (£1 each,) with their addresses distinctly written to our office, and the parties will be duly notified of the time they should be in Liverpool, with all necessary instructions for the passage. It must be distinctly understood by all, that no person will be chosen to emigrate by the Fund, except such as will give bonds to the Company's agent in Liverpool, that they will continue under the care of the agent who shall be appointed to take charge of the company of passengers, until they arrive in the Valley, (illness and death excepted), and that on their arrival in the Valley, their time and labour shall be subject to the appropriation of the Perpetual Emigrating Company, until they have paid the Company the amount expended in their emigration from England to the Valley of the Great Salt Lake.

ARRIVALS.—We have particular pleasure in being able to announce the arrival of Elders Samuel W. Richards, Willard Snow, Abram O. Smoot, and Vincent Shurtleff in our midst; they are appointed on missions to the British Isles, as stated in the General Epistle, and arrived on the morning of the 29th ult., in good health, except slight inconvenience from the motion of the sea, and with spirits buoyant and fervent with the fire of the Lord. These brethren will spend a short time with the various American Elders, and Presidents of Conferences, and of them obtain a knowledge of the organization of the Church in these islands, and the many subjects of interest and importance now before the Saints; while at the same time, by their reviving influence and savory communications, they will impart virtue and vigor to the work of the Lord in every portion of the kingdom. These brethren will hold forth prominently to the Saints in this land the spirit and purpose of the Church in the Valley concerning *emigration*, and *tithing* for the building of the TEMPLE. Thus they will bless and be blessed by the society and ministrations of each other. Our American brethren will learn of the welfare of their families, and the work of God in Zion, while all the Saints will be exhilarated by their presence and teachings in this land. They will soon receive appointments to the particular fields of their future labours.

Concerning our American brethren now in the European nations, the First Presidency say, "Far be it from us to bind heavy burdens on the shoulders of the Elders, or confine them long at a time from their families in foreign countries, while peace prevails and the road is free; but the distance is considerable that separates us, and much time is required to travel the distance, and as wisdom is profitable to direct, we leave the return of the American Elders now in Europe to the direction of the Spirit in council with their respective Presidencies, which you will please communicate to them the first opportunity."

To the American Elders labouring in the British Isles, we take the present opportunity to state that we had, with them, made up our mind to labour in this country another year; but as the last paragraph of the Epistle contemplates the return of the Twelve during 1852, it is the more particularly desirable that so many of the Elders as can, should stay, that stability and power may be maintained in all the work of the Lord in these Islands, and we have the fullest assurance that the interest which our brethren feel in the welfare of Zion's cause, will lead them to do so most cheerfully.

APPOINTMENTS.—Elder James Works will continue his labours in the Sheffield Conference.

Elder Thomas I. Schofield, of Ashton, Manchester Conference, is appointed to

travel and labour in the Sheffield Conference under the presidency of Elder John Albiston.

Elder Joseph W. Young, President of the Shropshire Conference is instructed to set in order all things needful for the prosperity of the work of the Lord in that Conference, and hold himself in readiness to act under letters of instruction from us.

Elder Charles Derry is appointed to succeed Elder Young in the Presidency of the Shropshire Conference.

F. D. RICHARDS.

EPISTLE TO THE SAINTS IN POTTAWATAMIE.

(From the Frontier Guardian.)

Great Salt Lake City, Sep. 21, 1851.

Beloved brethren,—We send unto you our beloved brethren, Ezra T. Benson and Jedediah M. Grant, for the special purpose of counselling and assisting you to come to this place, and we desire you to give heed to their counsel in all things, and come to this place with them next season; and fail not.

Come all ye officers in the Church, and all ye officers in the State or county. There is no more time for Saints to hesitate what course they will pursue. We have been calling to the Saints in Pottawatamie ever since we left them to come away; but there has continually been an opposing spirit, whispering, as it were—Stay another year, and get a better fit-out, until many who had means to come conveniently have nothing left to come with, even as a former Prophet said, "if a man will not gather when he has the chance, he will be afflicted with the Devil," his property will go to waste, his family fall by sickness, and destruction and misery will be on his path; even so has it been with some of you, and soon will it be with more of you, if you do not hearken to this call and come away.

What are you waiting for? Have you any good excuse for not coming? No! you have all of you, unitedly, a far better chance than we had when we started as Pioneers to find this place; you have better teams and more of them. You have as good food and more of it; you have as much natural strength as we have had to come; our women and children have walked here, and been blessed in walking here, and barefoot, too, only as they could occasionally get a skin from the Indians to make a moccasin, and can you not do the same? You can. And we say again, come home! And if you can get one good wagon and team to five families, and five teams to one hundred souls; or no

teams at all, more than cows and calves to your handcarts, you can come here with greater comfort and safety than the Pioneers came here who had nothing to come to; while you will have every thing; and here is the place for all the Saints to get their fit-out for Zion, even from all nations, therefore we say again, *Arise and Come home.*

Elder Hyde will return to your place, with Brothers Benson and Grant, and act in his calling as usual; but you must not depend too much on him, for he has his private affairs to settle and prepare to bring on his family, and come with you; and we have sent Brothers Benson and Grant to bless you, and counsel you, and relieve Brother Hyde. Therefore we wish you to evacuate Pottawatamie, and the States, and next fall be with us all ye Saints of the Most High, and it shall be well with you if you will keep all the commandments.

Oh ye Saints, give not your heritage to reproach, neither sell your improvements in Pottawatamie to strangers for nothing. No! rather sell your improvements for their value or give them into the hands of those you shall be counselled to, for the benefit of the poor Saints who are coming after as consecration, for the benefit of the poor.

It is a day of sacrifice, and those who are ready to sacrifice and do their duty, and come home, they may save being burnt. How long will the Saints in St. Louis, remain where they are? Arise and come with the Saints of Pottawatamie, and you shall be blessed.

We remain your brethren in the
New Covenant,

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

WORD OF WISDOM.

BY ELDER ELI B. KELSEY.

(Continued from our last.)

STRONG DRINK.—The Lord in giving the "Word of Wisdom," discountenances the use of strong drink altogether, and sanctions the use of *pure wine* only in the assembling of the Saints together to offer up their sacraments before Him. Under all other circumstances, both wise and strong drink are entirely forbidden; hence the erroneousness of the opinion entertained by many, that if the wine be of their own make they are excusable in making a general use of it. The revelation states, that barley is "for all useful animals, and for mild drinks, as also other grains." Many suppose, that inasmuch as Beer, Stout, Ale, &c., &c., are made from barley and other grains, that it must be the mild drinks spoken of; and therefore, with unruffled consciences, they are daily, and in some instances, hourly, quaffing deep potations, filthy productions of the malt tub.

Whiskey is also made from rye, barley, &c. Would any one say that whiskey was a mild drink? Are not the effects arising from the free use of the one the same as from the others? Will not both intoxicate? Are they mild in their influences? No: but on the contrary, they are alike damning, and foul in their effects upon the human family. The habitual use of strong drinks is almost universal. If friends meet, their joy is not complete without a potation; if they part, their regret becomes the more expressive over a "pot or two." If an heir is ushered into the family, the little stranger's arrival must be celebrated with an application to the bottle; if he dies the grief of his parents and friends is rendered all the more acute and sublime by another, and deeper application to their universal friend—the bottle. So universal is this appetite for strong drink, that whether cold or hot, wet or dry, in joy or grief, in ease or pain, in prosperity or adversity; under all circumstances, the bottle is the universal antidote. Who will wonder, then, that God said by revelation, "that inasmuch as *any man* drinketh wine or strong drink among you, behold it is not good, neither mete in the sight of your father."

Next to the spirit of lasciviousness, the spirit of drunkenness is the most direful in its influence of any of the spirits that now rule over the world with such dreadful sway. The spirit of strong drinks is directly opposed to the spirit of God in all its influences upon the mind of man. It is only necessary for me to illustrate their different effects, to show the direct antagonism that exists between them. The influence of the first is to darken the mind, and ultimately, if persisted in, to reduce it to a state of idiocy. Even but a limited portion of it exhilarates the mind, and inspires the individual partaking of it to throw off these wholesome restraints imposed by the virtuous and holy influences of the Spirit of God, and even those imposed by the rules and regulations of good society. The spirit that he has given place to is stronger than his spirit; and asserts its supremacy by demanding gratifications that are peculiarly its own. "Give me latitude," says this spirit, "out upon all puritanic notions and observances; I will have my liberty." The mind thus influenced, no longer desires to walk carefully in the path of virtue, but digresses to the right and left, to pluck the blooming and tempting flowers, and blossoms that grow so luxuriantly in the vale of passion. As the influence increases, the body sympathizes with the vagaries of the mind, and, desiring equal latitude, refuses to follow the *line of discretion*. The man becomes uncertain in all his ways. Who would trust in him? who would follow him? for his path is one of deviating uncertainty, until he sinks down in a state of helpless imbecility. Surely there is no state of idiocy so humiliating and disgusting as that of the man who is profoundly drunk. The most tender and endearing ties are forgotten. The allurements of home are lost upon him—they exert their influence in vain. The tears and entreaties of his broken hearted wife are unnoticed. The cries of his helpless children are unheeded. In ceasing to be a man, he ceases to be a husband in fact, and is no longer a father in feeling. Such is the influence of **STRONG DRINK.**

The influence of the Spirit, of God is to purify and exalt, to elevate and ennoble the human family. It will take man where it finds him, in the lowest depths of darkness and degradation; and, if he will be obedient to God and fear him, and exercise good will towards his fellow man, it will inspire his heart to love that which is good, rather than that which is evil; to bridle his passions, and govern his appetites, that his spirit may be purified and his body cleansed. It will continue to enlighten his mind and enlarge his understanding, by taking of the things of the Father and the Son, and revealing them unto him. By following its teachings he will rapidly approximate to that purity and excellence that shall, in time, qualify him for the society of Holy Angels, to associate with the spirits of just men made perfect, and, in the end, enable him to behold the face of his God, and stand in his presence. Such is the influence of the Spirit of God.

How widely different from the influence of the spirit of strong drink. The Holy Spirit will purify, whereas the spirit of strong drink will defile. The one exalts, the other defaces. The one will raise man to the glorified position of a son of God, the other will close the gates of the heavenly Jerusalem against him. Choose ye, then, between them Oh! ye Latter-day Saints.

Tobacco is the most filthy of all the vegetable family. It was no more designed by the Lord for the uses to which it is universally applied, than was the deadly nightshade intended for food. How filthy must mankind have become in all their habits when the intoxicating bowl and filthy pipe become sources of enjoyment.

The use of tobacco is unnatural. This is evident from the fact, that when first introduced into the system the stomach strives desperately to rid itself of it, and the body is thrown into convulsions until it is ejected. The mind is the ruling power of man. There is a powerful sympathy existing between the spirit, or mind, and the body, or tabernacle it inhabits; therefore, when the mind pertinaciously continues to demand any certain thing as a gratification, the body soon yields, and in time, the sympathy existing between the two, causes the body to crave that as an enjoyment which it before rejected with horror. Is not the body injured

when nature is thus violated and abused? Again, how filthy the breath of the man who uses tobacco; approach him, and the aroma that pours forth from his nostrils is dreadful. Does that man aspire to the society of angels? If so, I will ask, are angels pure beings? Do angels use tobacco? If the breath of the man who uses tobacco is a source of serious annoyance to the man who does not use it, will angels take pleasure in it; No! therefore, let the man who hath this hope within him purify himself. Look at that good sister, what is she doing? Why she is taking snuff, and thus making a dust-hole of her nose. Do angels do so? Does she aspire to the society of angels? If she does—if she has this hope within her, let her purify herself. God has said by revelation that tobacco is not good for man. Will any Latter-day Saint dispute this? No, says a good brother, let God be true, though every man be proved a liar. Well, dear brother, do you use tobacco? Yes. Why do you use it? "Why, I must confess that I have become so habituated to the use of tobacco that I find it almost impossible to refrain from it. I see clearly that it is filthy in its nature, and unfit for man, and have tried to do without it, but whenever I have done so I have felt myself entirely unhinged, and longed so much for a puff, a chew, or a pinch, that I could hardly contain myself, and—I took to it again." Then, my dear brother, you acknowledge your inability to overcome the filthy habits do you? If you do, you acknowledge that the filthy habits have overcome you. Now, suppose the Lord should place you at the head of a kingdom; if you ruled the kingdom, and the filthy habit ruled you, then the kingdom would be ruled by the filthy habit. Would a government like that be pleasing to God? if not, and you wish to stand pure and spotless in His presence, purify yourself.

HOT DRINKS.—Every person in the least acquainted with physiology must be aware, that hot drinks of any kind are very injurious in their effects upon the system. I will not take up time by endeavouring to show the evil effects of *hot drinks*, but will refer the reader to an able article written by the talented editor of the "*Deseret News*," (Willard Richards) and published in *STAR* No. 14, Vol. XIII. The subject is there taken up, and han-